

missile-hurling heroes, we are able to overcome
(our
foes) arrayed in hosts.

5. Mighty is IHBEA, and supreme. May
magni-
tude ever (belong) to the bearer of the
thunderbolt;
may Ms strong (armies) be, ever, vast as the
heavens*

6. "Whatever men have recourse to LSDRA,—in
Varga xvi.
battle, or for the acquirement of offspring,—and
the
wise who ate desirous of understanding, (obtain
their
desires).

7. The belly of IKDEA[?] which quaffs the *Sama*
juice abundantly, swells, like the ocean[^] (and is
everj
moist, like the ample fluids of the palate/

8. Terily, the words of ISTDEA to his worshipper
are true, manifold, cow-conferring[?] and to be
held
In honour: (they are) like a branch (loaded
with)
ripe (fruit).

9. Verily, INDJELAL, thy glories are, at all times,
the
protectors of every such worshipper as I am.

10. Verily, his chanted and recited praises^b
are
to be desired and repeated to IOT>BA[^] that he
may
drink the *Soma* juice.

^a The Scholiast expounds the text, *urmr apo na*
Mkudah, as'ren-
dered above. But *Mfcuda* may refer to *kafaul*, the
pinnacle of a
mountain; and the pkrase might, then, be
translated, like the
abundant waters (or'torrents) from the mountain-
tops.

^b The first is the translation of *stoma*, which the
commentary

defines *sddmasddjiymi stotram*, praise to be
accomplished by the
Sdmas-Weda: the second is the rendering of
ukth®; which the
same authority describes as the *Rihddhyam*
sastram, the unsung-
praise to be accomplished by the *Rich. Sfastmm* is
explained, bj